THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*I say unto you, come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism.*"—ALMA 7: 14-15.

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MISSION WORK IN AMERICA.

INTERESTING REPORTS OF MISSIONARY WORK AND INCIDENTS IN THE STATES.

[AT the recent General Conference held in Salt Lake City, April 6-8, the presidents of the various missions in America reported the condition of the work under their jurisdiction. The following extracts are taken from the published reports of these discourses.—ED.]

ELDER NEPHI PRATT, PRESIDENT OF THE NORTHWESTERN STATES MISSION.

We have in the Northwestern States mission a membership of about four hundred souls. We have labored for three years and more in the large cities, traveling in the summer, spring, and fall through the lanes, string-towns, and country places, and have disseminated the Gospel as far as we could to about 2,500,000 of our fellow citizens. We have ofttimes felt appalled at the indifference manifested in the larger cities in that section of country, and we have sometimes thought that all had been done there that ought to be done to inform the people concerning the Gospel which has been restored to the earth again to bring man to the knowledge of the truth; but I am glad that we did not abandon these fields. Always we had a doubt whether we ought to shake off the dust from our feet against some of the cities in the northwest. When we have felt discouraged, and almost shed tears because of their in-

difference, something has withheld us from taking away the Elders from these districts, except in some few places for a short time. And now the wisdom of the continuation of our labors has manifested itself, and the Lord has poured out His Spirit upon that people in towns and cities where we formerly could get no hearing, and has brought to pass many marvelous things, and we are gathering in here and there some noble, independent spirits.

In Portland, on February 4, we baptized seven souls, and last Sunday we baptized three others. We went around the mission baptizing people everywhere. We made an opening in the city of Vancouver, B. C., where about eighteen people applied for baptism, whereas two years ago we could not get a hearing there at all. In the city of Spokane, in Washington, where for a time we withdrew the Elders because of the indifference manifested, the Lord has poured out His Spirit upon the people since the Elders have come back there, and His providence has been manifested until the spirit that is leading some of the people indicates that we shall reap a harvest in that town.

One man who had a Latter-day Saint wife, and had prevented her from making her membership known to the Elders, lost her by death. He had in his family six children, partly grown. His wife's last request was that he would hunt up the "Mormon" Elders that they might perform the funeral services and preach the discourses. He hunted up two of the boys that had been in the mission but a few months. They were bashful young men, with stammering tongues, and he asked them if they would come and perform the duties of the funeral services over his wife. They were so frightened when they promised to do it that they fasted and prayed for two days, and then when they went to the funeral, their tongues were loosed, and the Spirit and power rested upon them until the hearts of the people in the congregation were melted. The husband came seeking forgiveness that he had manifested such a spirit of bitterness against the Saints, and invited his children to come with him. They became investigators of "Mormonism," and the last I heard, a week ago, they had given in their names for baptism.

A lady twelve miles out of that city, whose husband we have baptized, sent him to find the Elders, as she had discovered something with which she could overturn "Mormonism," and she wanted first to show the Elders the error of their ways, and then she intended to go about and influence the neighborhood against the work that the Elders had been doing. When they had engaged in conversation about four hours, her oldest son arose and said, "Mother, instead of your proving that Mormonism is wrong, by your conversation you have proved to my brother and I that it is divine, and if the water is not too cold for Elder Holliday, he can baptize me to-morrow morning." Elder Holliday led the young man into the water the next day, and confirmed him a member of the Church in the presence of his mother.

We have a few disgruntled ministers of various churches that feel hard towards us for the work that we are doing in Vancouver and other places; but we do not mind the opposition, and feel always that God has some good people where opposition arises in its strength and attempts to block up the way of the work.

The newspapers in my district, as a rule, are very kind to us. They

publish for us many good things, and seldom publish anything against us. They seem to be ashamed of some things that are published against us in one place and another, and they are generally friendly towards us. Our mission is more prosperous and there is a greater degree of the good spirit from the unseen world operating upon the people than at any time since I have been laboring there. The Elders and Saints feel it, and we all feel that the Lord is working there, and that we shall lead many good people into the waters of regeneration.

ELDER JOSEPH E. ROBINSON, PRESIDENT OF THE CALIFORNIA MISSION.

During the past winter we have been doing a little missionary work in that part of Arizona which lies outside the organized stakes of Zion, principally in the mining camps and over the border into one or two mining camps of Old Mexico. Great joy has come to us in our missionary labors there in meeting with sons and daughters of Latter-day Saints who work in those camps, and who have not had the privilege of meeting with the Saints in Sabbath meetings. I feel that a great deal of good has been done to our children in this way, which will help them to fight the good fight and keep the faith while they are isolated from the body of the Church.

Recently we have endeavored to make the Saints who are visiting at the seaside resorts in California feel at home by holding meetings in their cottages. At Ocean Park we have rented a hall, and meetings are held there each Sabbath.

A great deal of the work which we do is as much in the interest of the eastern missions as our own, for California, during the winter season is frequented by thousands of visitors from the east. We meet them in our tracting, they hear us upon the streets when we hold meetings, and they carry back to the eastern states our tracts, and in many instances ascertain the addresses of the mission houses in various cities of the east. They fellowship us, and treat us in a fraternal manner, which they would not do at home, so they frequently say, for fear perhaps of losing caste, or arousing the criticism of their friends because of their friendliness to the "Mormon" Elders. But they come out west for health or for recreation, and they are willing to see all that is to be seen, and to hear all that is to be heard. While in some cases it is an abnormal curiosity that brings them to our gatherings, yet in the end they are robbed of prejudices, and return home with friendly feelings towards us and our people. I do not believe that an instance can be named where they have given us a hearing, and have noted the good spirit that our young men possess, but they have gone away more friendly, if not to the whole body of the Church, at least to those they have come in contact with.

I have had extended to me, on various occasions, marks of respect and esteem that have been helpful and gracious indeed. Recently I had the privilege of conversing with a very prominent man, who is looked upon as a rising light in his political party. My soul was made to rejoice when parting with him, for he kindly grasped my hand and put his arm upon my shoulder and said: "When you see John Henry Smith give him my love, and tell him that I just think the world of him." Tuesday last I was talking with another influential gentleman. He bore unwitting testimony to the fact that Isaiah was

a prophet, for in reviewing the work which our people had done he said: "I want to tell you, Elder Robinson, that it is a marvelous work and a wonder." Yet he is not a religious man, but he is conversant with what our people have done, and particularly with the economic side of "Mormonism." I might also mention Honorable W. E. Smythe, who has written many friendly articles in relation to our people and their work. I might refer to Benjamin F. Mills, the pastor of the Fellowship League club of Los Angeles, which numbers among its members some of the leading lights of the literary and scientific world. They are building up a so-called church, based upon the sermon delivered upon the Mount, but do not recognize Christ as the Messiah. Mr. Mills, in talking to me, said: "We are laboring for the same end, but along different lines, and I must say that I can not but respect your people for their integrity and stability, and that which they have wrought in this western country; although there are some of the tenets which they teach in common with other churches, both orthodox and unorthodox, that I do not agree with, or at least do not understand."

I might go on and cite others of the honorable of the earth, who have talked to me. One of them, an eminent surgeon, who is going to lecture for three months in England by invitation of one of the scientific societies of the land, has been one of our best friends and supporters. When any accident or serious illness has occurred to members of our Church in the immediate neighborhood of San Francisco, or when any of the Elders have developed organic trouble that could not be overcome by mild nursing or friendly physicians, whenever it was evident that a specialist's attention was required, we have gone to this man's hospital and he has treated our brethren free of charge. He has written to me that if there is anything he can do for our people, whether they have any money or not, we can command his services, and the services of his hospital.

I think it is good to know that all men do not hold us in contempt, but that those who are liberal minded, those who are watching the progress of events, recognize in the Gospel we teach an uplifting and saving force; that there is something in it that does not come from man's wisdom, but from the Spirit of our Father who is in heaven. In various ways these friends of ours acknowledge this by their testimonies and their actions toward us. One of the pension examining board of the state, who is a physician, told me that he had seen a coterie of Elders upon the streets of the capital city at various times speaking in public, but did not know who they were; but he said that he never went by them without feeling that he would like to take them in his arms and bless them, because of the cleanliness of their lives, which was exemplified in their dress and could be read in their countenances. After he became acquainted with us he made his office a rendezvous for our Elders, and has treated them for any ailment without charging anything at all for his services.

Some feel that it is uphill work to hold meetings on the streets. On one of the favored streets of San Francisco—Grant Avenue—you will find in one short block nearly every evening in the week from ten to fifteen different meetings being held, orthodox and unorthodox, infidel, socialist, Citizens' Alliance, Salvation Army, Volunteers of America, the Penial mission, and in-

dependent lecturers, colored and white, and among the rest you will find the "Mormon" Elders. We usually hold two corners. Some of my brethren who visited there said to me: "Brother Robinson, this looks like hawking the Gospel on the street corner; it seems to me you might just as well talk against the wind." Well, every once in a while some one will come up, grasp us by the hand, and say: "That is just the kind of talk I want; it is what I have been looking for." One man told us that three weeks before, he had heard us on the streets and had come to our meetings, and, said he, "You will pardon me, Elder Robinson, but I cannot keep away from you; you teach just what I want." So I feel that we are blessed if only occasionally one shall come to us with this testimony, and then become identified with the Church.

[TO BE CONTINUED.]

SALVATION: ITS SCOPE AND MEANING.

BY ELDER HENRY W. NAISBITT.

SALVATION is a very commonplace word, especially in Christian circles, religious organization and belief. It is used flippantly; it glides from the tongue smoothly, without any consideration as to its meaning, its breadth, or variety. It means one thing to one man, and another thing to another man. To the hungry man it means bread; to the thirsty man, drink; to the unwillingly idle it means employment; to the observantly ignorant it means intelligence. It is cosmopolitan in its character, and is as varied as are the conditions and circumstances of man. But in the Christian sense its use is limited. It means that condition, mental or spiritual, which is implied in religious faith and thought. It is claimed that men are sinners—salvation means deliverance from sin in the religious vernacular.

Some think that the acceptance of a creed means salvation; others that an affiliation with some religious organization means salvation; some conclude that belief in the Scriptures constitutes salvation; others have thought that acceptance of authority, as that of papal authority or scriptural authority or the authority of a great name is salvation; but a man may do all these, and yet have but a very limited salvation. The word includes all conditions of existence. Christian salvation relies on the authority of the Messiah and acceptance of the mission accepted and filled by Him; but there is surely a broader, higher, loftier conception to the thinker than any or all of these.

A good Presbyterian lady passing through Salt Lake City, and having her attention called to "Mormonism," with its developments and practices, expressed her opinion: "I have no use for any other religion than that which I already possess, for I am saved already."

What was the measure of her salvation? What was her conception of man, of his origin, of his destiny, of the purpose of his being on the earth? Was it otherwise than commonplace? Was it not limited by sectarian restraint, by clerical theory, by creed and catechism? Did she realize the many-sided features of man's soul? Did she realize the need of advancement and truth, of progress in spiritual things? Had she the key to eternal life? Did she know what that meant? Had she any conception indeed of what man may

become? Did she count the stages of progress which lead to complete salvation, or was salvation so thoroughly limited in her conception that it ended with the transitory years of earth? Did her soul run in the groove of all sectarianism which claims that "as a tree falls there it lies"?

It was said of the Messiah by His opponents, that "He saved others; himself he cannot save." Yet He said: "Come unto me all ye ends of the earth, and be saved"; and it was prophesied of Him in the early stages of His life, that "His name should be called Jesus, because he should save his people from their sins." Full and complete salvation means that every faculty, every endowment and power in the soul shall in its operations be one of sacrifice, one of earnest endeavor, one of unlimited progress. To be saved is to have these faculties and endowments sanctified, so that each person in the saving process of existence will be fully in harmony with the divine, as much so as was the Savior of mankind when He said: "I come not to do mine own will, but the will of him that sent me," that afterwards at the conclusion of His earthly career He could say, "I have finished the work thou didst give me to do." His entire organism was subject to and in harmony with the highest law known to the universe—the will of the Father. Nothing less than this would have secured to Him that glory, that power, that honor, that lofty position which He had in His mind when He said, "Father, glorify thou me with the glory which I had with thee before the world was."

This may look like a complete surrender of individuality. It does mean the extermination of self, sublimated appreciation and apprehension of the higher law, the greater authority, and in this broad sense there is and will be full and complete salvation when that surrender of self is complete. No matter what the lapse of eternities may show, this is the fundamental and assured outcome of the exercise of the powers with which man is endowed, the responsibilities which pertain to it, and of the destiny which awaits him. Faithful in little, he will surely become faithful in much. True in the smaller things, he will become ruler in greater. In other words, he will become saved by the elimination of all desire, all ambition, all effort to be other than prescribed by the divine mind. Paul asked the question: "How shall we escape if we neglect so great a salvation?" He might have asked: "How shall we become intelligent if we neglect the preliminary steps towards the acquisition of intelligence?" So that it may be truly said that salvation is strictly according to the extent with which a man may absorb truth; not individual truth alone, but universal truth; the truth that God is; the truth that the universe is; the truth that His will must be supreme; the truth that we are His children, born in His likeness, with all the attributes possessed by Himself personally; the truth that the struggle of existence is for development, enlargement, acquisition, increase, and all that is meant or can be meant, or ever will be meant by the term salvation. It is not a momentary, transitory condition: it is an enduring, abiding, eternal one.

Sectarian salvation is thus a limited salvation, and cannot reach that which the Gospel gives. Paltry and insignificant is human thought in its conception of salvation, and paltry and insignificant are the institutions of man to secure this great salvation. The most hoary institution, the most wondrous collection of sacred literature, the grandest organizations ever fashioned are but

aids meant to be but teachers leading out and developing the idea of full and complete salvation.

It was said by one of the ancient prophets: "Know ye not that ye are Gods; even the sons of God." This parental assertion may indicate to a few the length and breadth, the height and depth of what is meant by the word at the head of our article, but no human wisdom can fathom it; no human institution can compel or secure it; no human authority can give validity to the methods for so grand a blessing, for so great a prize. All momentary salvation, all local salvation is inadequate to the complete thought of full salvation. Salvation from error is one thing, salvation by truth is another; salvation from sin is one condition, salvation and exaltation is another. The salvation of childhood is not the salvation of developed manhood. And so the whole fabric of sectarianism, its aims and anticipations vanish away, do not recognize the grandeur of man, the lasting quality of soul, the limitless lines of progress, nor the power of revelation. The inspiration of the eternal Spirit alone can show the ultimate from the primary steps, can show the great ultimates from the alphabets of human lore. Full salvation is the essence of spiritual life, the acme of all divine intent, the ripened fruit of all purpose, and demonstrates the ever-reaching supremacy and majesty of the master mind.

The Christian world may tell of its evangelical labors, of the sacrifices of its emissaries, of the multiplication of the sacred books of christendom. They may tell of nations and tribes redeemed from barbarism, and may glory in the wonderful results achieved. But in the main these assertions and statistical imaginations are but like the crackling thorns under the pot. The world is not yet redeemed. Its uncounted millions of souls are not yet sanctified. The will of God is not yet done on earth as it is done in heaven. This is left to the Gospel of Jesus Christ. The student of the things of God sees the hollowness and the imperfections, the distortions and the mismanagement of unsanctified powers and unauthorized authority to bring to pass that which was pre-determined from before the foundation of the world. They may ignore the Messiah; unbelief may suggest that His mission was untimely; that it failed comparatively; that it is unfitted for this intelligent age; that thoughts held Him, His apostles, and the organizations created by Him for the purpose of redemption are inadequate to the thought of advancing civilization; but this is all paltry and contemptible when seen through the vision of the mind as portrayed by inspiration. They are inadequate because unsent. They will fail because unauthorized. They will pass away because they are naturally transitory. The testimony which is of God and which converts the soul, will accomplish that which it was sent to do, while all substitutes, all human contrivances will vanish away like a mist of the morning, and the sun of righteousness shall arise upon the earth with "healing in its wings," and the authority of God shall assert itself, shall be recognized, accepted, honored, and promoted even by institutions which are not of divine origin, but which are of man and meant for man. These will be used to promulgate, establish, and consolidate that power which belongs to the eternities, and which never can be overthrown until He whose right it is shall reign, and the kingdom shall be delivered up to the Father.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 7, 1906.

EDITORIAL.

SOME LATTER-DAY PRESUMPTIONS.

"I CAME across a sect of Christians in Nottingham only a few days ago," the Rev. J. E. Rattenbury is reported to have said in a recent sermon, "who meet together every Sunday morning and wash each other's feet. I say that is a caricature! It is no true and proper imitation of the spirit of Christ. Yet they are literally carrying out what Jesus Christ told them to do."

We question the Rev. Rattenbury's last statement that Jesus Christ ever told that "sect of Christians in Nottingham," either in spirit or reality, to wash each other's feet.

The custom of washing the feet prevailed in ancient times among the people of the East as a token of hospitality; and in John xiii is found an account of how Jesus, after He had eaten the last supper with His disciples, "laid aside his garments; and took a towel and girded himself.

"After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

No doubt Jesus meant, in this incident, to teach His disciples a lesson in humility, and to impress upon them the truth that he that is the greatest of all must be the servant of all. There may also have been a religious rite of the washing of feet instituted by Jesus among His disciples. We read further that Jesus, after having performed this humble service, said unto His disciples:

"If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you."

Jesus and His twelve disciples were in an upper room eating the Passover. The Master was giving them His final instructions. John was there and took part in the memorable gathering, and afterwards he wrote an account of what took place that evening. This account was preserved, handed down from generation to generation, and then, many hundreds of years afterwards, it was printed and bound into a book. Some people in Nottingham, England,

studying the book found this account of what Jesus had told His twelve disciples. Presuming that Jesus was also talking to them, they, to be obedient, immediately institute the custom of washing the feet.

This action would indeed appear to be presumptuous; but these "Christians in Nottingham" are not the only ones who are reading into a narrative something which is not there, and taking from the dead letter of a book a prerogative which is only bestowed by living authority.

For instance: thousands of men have read in this same book—the Bible—of where Christ told eleven of His disciples to "go ye into all the world and preach the gospel to every creature"; and, although this commission was given nearly two thousand years ago to a definite number of persons, men to-day read it and say: "That means me. I shall go and preach the Gospel as the Lord commands."

The Bible contains a history of God's dealings with some of His children. It also contains an account of the word of God as given to individuals and nations, much of which was applicable only to specific men and times. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; but this does not mean that by a simple reading of these Scriptures the authority is given to the reader to do that about which he has read.

If men can read authority out of the Bible to wash each other's feet and to preach the Gospel, they can, consistently, do many other things. The Lord told Noah to build an ark: ark-building ought to be popular. Abraham was told by the Lord to offer up his son as a sacrifice: would not modern people be justified in following Abraham's example? Jesus told His disciples to go two by two and preach the Gospel without purse or scrip; at another time He told them to take a sword: which of these instructions do the modern would-be-disciples carry out? Christ also told His disciples to tarry at Jerusalem before they went out to preach, until they were endowed with power from on high: one would suppose that those who took authority to preach from Christ's words, would also carry out His instructions completely, and gather to Jerusalem to wait for the endowment of the Holy Ghost. But these illustrations are enough to show the absurdity of the claim that the account of what was said and done in Bible times can give any authority to do and say those things to-day.

The authority of God to preach the Gospel and to administer in its ordinances must come direct from heaven in the first place, and then be properly transmitted by men who have the authority to do so, under the inspiration of the Spirit of the Lord. The power of God is a living force, operating through living men. A book made of paper and ink is but a dead form, and alone can give or transmit no authority whatever.

N. A.

THE interesting incidents of mission work in America which are presented in this issue of the STAR will no doubt appeal to the Elders and Saints in Great Britain. It is very much akin to what is taking place here, which is simply another testimony that the Spirit of the Gospel is the same wherever or whenever it is made manifest.

FROM THE MISSION FIELD.

Good Work of Local Brethren.—President Wilford Day of the Bristol conference writes of the good work being done by the local brethren in Bristol and Bath, where there are at present no traveling Elders. President Day attended a baptismal service at Bath on June 4, wherein two souls were added to the Church.

District Meetings at Carlisle.—Two district meetings were held in Carlisle on Sunday, May 20, 1906, which were specially interesting and successful. The choir, under the leadership of Mr. William Walker, gave some choice selections, which added very much to the enjoyment of those present. On Monday evening a "tea" was served by the sisters.

Healing at Birmingham.—Elder John N. White, laboring in the Blackheath district of the Birmingham conference, reports that the blessings of the Lord are with the administrations of the Elders. He tells of a case of healing which recently came under his immediate observation, wherein a sister who had suffered severely from rheumatic fever was healed by the power of God through the ministrations of the Elders. Sister Alice Hipkiss is a recent convert, and she is now rejoicing exceedingly because of the blessings of the Lord to her.

A Minister's Unusual Advice.—Elder O. J. Bateman, writing from Ashford, Kent, tells of a lecture recently given in that city by a Baptist minister against the Latter-day Saints. The theme was along the usual lines of misrepresentation and abuse. Towards the close of his lecture the preacher made a most unusual statement. Usually, ministers warn people to keep away from the "Mormons" and their meetings, but this man said, "If you want to know more about the Latter-day Saints, go to their meetings, which are held at Norwood School, Norwood Street, every Sunday evening at 6:30. Yes, go to the fountain head and find out; but see that you make them stick to the word," and he tapped the Bible with his finger.

The Elders will certainly agree with him on the last statement, and are no doubt thankful for the advertisement given them.

On the Streets at Huddersfield.—Elder James R. Glenn writes from Huddersfield under date of June 1st, 1906:

"The work of the Lord is progressing with exhilarating force in these parts. An interesting incident occurred at the close of last evening's street meeting in this city, which is perhaps worthy of mention. An attempt was made to defeat what had been said by us to our interested crowd by a husky-looking minister of rather advanced years. His remarks conformed very closely to the supposed corruptness of 'Mormonism,' and apparently he had turned the tide upon us by pouring into their ears his passionate cursing. Elder Baird was allowed a few moments to defend the accusations brought against us. A few well chosen words were all that were necessary to regain our once appreciative fellowship with the crowd. Again our opponent attempted to slander, but was thrust bodily out of our midst by the crowd. We have had several

similar occurrences, which invariably prove fruitful to the cause by the numerous sales of books and the welcomes that follow.

"We have been quite successful in making friends, and with the aid of the Lord we hope to establish a branch of the Church here in the near future."

Baptisms in Liverpool Conference.—President J. G. Midgley, Jr., writing from Preston under date of May 30, 1906, sends the following:

"On Sunday, April 1st, a baptismal service was held in the Blackburn Corporation Baths. Six souls were admitted into the Church, Elder Bertram F. Reeves officiating in the ordinance. Many Saints and friends attended the services.

"We are also delighted to report that the work is prospering in Lancaster. On Saturday, May 19th, five persons were baptized in the Corporation Baths, Elder George Le Roy Rees officiating. They were confirmed the following day. A district meeting was held there on Sunday the 20th, and was well attended by Saints and investigators. We have every reason to feel encouraged in our work in that part of the Lord's vineyard.

"Last Sunday, May 27th, another baptismal service was held in the Burnley Corporation Baths. Six souls were 'born of the water' for the remission of their sins. Elder Alonzo Read performed the ordinance. Immediately after the ceremony they were confirmed members of the Church, and received the gift of the Holy Ghost by the laying on of hands.

"We all desire to express our gratitude to the Almighty for the success with which He has, thus far, crowned our efforts, and we feel that our prospects for a good work were never brighter."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for June 17, 1906.

16. Restoration of the Gospel.

1. Dispensation of the Fullness of Times. Isaiah 11: 9; 35: 1-7; Acts 3: 19-21; Eph. 1: 9, 10; Doc. and Cov. 27: 13; 112: 30-32; 121: 26 32; 128: 18-20.
2. Mission of the Prophet Joseph. II Nephi 3: 11, 18; Mormon 8: 14-16; Doc. and Cov. 5: 6-10; 20: 5-12; 24: 1; 27: 12; 28: 2, 3, 6, 7; 81: 1, 2; 90: 1-4, 12-16; 136: 37; 135: 1-7; Joseph 2: 33.
3. Priesthood of Aaron restored. Doc. and Cov. 5: 6, 13; 27: 7, 8.
4. Melchisedek Priesthood restored. Doc. and Cov. 5: 6; 27: 12.
5. The Kingdom of God to be established. Dan. 2: 44; 7: 13, 14, 27.
6. Restitution of all things. Acts 3: 20, 21; Doc. and Cov. 86: 8-11.
7. Moses. Doc. and Cov. 110: 11.
8. Elijah. Doc. and Cov. 2: 1-3; 27: 9; 110: 13-16; 128: 15-18; Joseph 2: 36, 39.
9. Elias. Matt. 17: 10, 11; Doc. and Cov. 27: 6; 110: 12.

THE NORWICH CONFERENCE.

The Norwich semi-annual conference convened at the Gordon Hall, Duke Street, Norwich, Sunday, June 3, 1906. Elder Nephi Anderson, associate editor of the Millennial Star, President Henry A. Grover, and fourteen traveling Elders of the Norwich conference were in attendance.

President Grant was not able to meet with us as he was detained in Switzerland attending a conference of Swiss and German Elders.

At the morning session President Grover welcomed all present. The general and local authorities were presented and unanimously sustained. The statistical and labor report for six months ending May 31, 1906, was read by the clerk, showing a membership of 305. Tracts distributed, average per month per Elder, 1,176; books, 90; Gospel conversations, 156; total baptisms, 17.

Elders Stephen G. Chandler, Gwyllim Davis, Walter A. Dimond, and Martin I. Bushman each bore testimony of the great latter-day work. Elder Nephi Anderson exhorted all to diligence in serving the Lord, and showed the possible attainments of the Latter-day Saints on condition of faithfulness.

Between the morning and afternoon meetings a baptismal service was held at the Swan Baths. A large crowd of Saints and friends were present. Elder George F. Webb spoke briefly on the first principles of the Gospel, after which Elder Charles M. Bell, Jr. initiated three honest hearted persons into the fold of Christ.

At the afternoon meeting Elders James B. Allen, Robert Pike, John D. Bushnell, Joseph W. Jones, Arthur S. Shreeve, and Hugh Brown spoke on "Mormonism" past, present, and future, and all bore earnest testimonies of the truth.

Elder Nephi Anderson spoke of some of the social and democratic aspects of "Mormonism"; showed by the organization of the Church how beautifully it is adapted to educate all its members.

Many friends were present at the evening session, and Elders Samuel Jackson, Jr., Charles M. Bell, Jr., James P. Cameron, and George F. Webb testified to the truthfulness of the Gospel, and explained some of the principles of the same.

Elder Nephi Anderson then delivered an interesting discourse on the first principles of the Gospel of Jesus Christ, and spoke of the example set to the world by the Latter-day Saints. President Grover made a few closing remarks and invoked the blessings of God upon all.

At each of the three meetings we were favored with appropriate vocal music by Sisters Woods, Rowland, and Ninham of the Norwich branch. The meetings were all well attended, and a spiritual feast was enjoyed by all.

Elder Anderson and President Grover met with the Elders in Priesthood meeting on Monday morning. The Elders received some good instructions, and all reported their fields in a flourishing condition, prospects for the future being bright.

Monday evening a large crowd gathered at the hall and enjoyed themselves at the conference tea and social, which was also a farewell party for Elder George F. Webb, who is about to return home.

Hugh Brown, Clerk of Conference.

RETURN OF THE JEWS TO JERUSALEM.

A BRIGHTER OUTLOOK FOR THE FULFILLMENT OF ANCIENT PROPHECIES.

THERE is an old Jewish proverb—the fruit of many a bitter disappointment—which says, "Cursed be he that reckons the coming of the Messiah.' Christians may not speak quite so hard, but very often they think as bad of those who speak about and reckon the return of Israel to Palestine. There may be good reason for such thoughts, for in the past there has been too much of "commentary" and too little of "text" in nearly everything that has been written on this subject. Mistaken notions in other days, however, should not prevent our recognition of plain facts in the present, and that especially as the whole tendency of Jewish thought and the condition of Palestine to-day are extremely suggestive. Some twenty years ago Palestine meant little to the majority of Jews. Only the "pious in Israel" sought to settle in its holy cities, and living on the alms of their brethren, they spent their declining years in praying for a "return" that seemed as distant as ever. But now all is changing. One meets not only these sickly-looking pale-faced Pharisees, but alongside of them the sturdy sons of hardy toil. Nearly every year fresh colonies have been established, till now they number over thirty, and time is adding to their number and extent. One-third of Palestine proper is once again Jewish soil. In the district of Jaffa forty per cent. of the land is in Jewish hands, and in that of Tiberias not less than seventy-five per cent., while beyond Jordan great stretches are again by Jews being brought under cultivation. So anxious are the Jews to again get possession that they endeavor to purchase all that comes into the market. The German colonists who settled in Haifa, Jaffa, and Jerusalem about 1870 cannot longer compete with them. Some time ago they resolved to buy land for the formation of a new colony for their children who are growing up, but Jewish competition compelled them to abandon the idea. The Jewish population, too, has rapidly increased. They have been gathered from all lands, and at the present moment scarcely less than twenty per cent. of the inhabitants are of Hebrew blood. Jerusalem is once more a Jewish city, and has a Jewish population that not only outnumbers all other peoples within its walls, but considerably exceeds the number of Israelites that returned from captivity in the days of Ezra and Nehemiah.

But, says some one who has visited the Holy Land, "the soil is barren; it never supported and never can support a large population. There are great fields of white rocks washed bare by the rains of centuries, where scarcely a handful of grass can grow." Now this is quite true, but in these very rocks, so wearying to the traveler, so painful to the eyes, in these very desolations lies the hope of Israel. They are named *nari*, and though the surface is as hard as flint, we have only to get below that surface to find that the rock is really soft, and that the roots of trees—olives, vines, etc.—can make their way into it, and draw nourishment thence; that, in fact, these miles of rocky desolations can with little trouble be turned into vineyards, olive groves, orchards, and when this is once done the very dust of the air would tend to form a surface soil, while the increase of wooded land would lead to increased rains.

"Our German friends on Carmel have at great expense and toil removed pieces of these rocks, but this they ought not to have done. They should just have gone through the surface where they planted, leaving it elsewhere, as that surface is there to conserve the moisture below." Such are the opinions of an expert in land and agricultural questions, who has from the part of his own government been sent to study these things in the Holy Land, and it is to him also we owe the statistics given.

Then, once again, Hebrew is taking its place as a living tongue in its native soil. It has never really been dead, though people usually think so. There has always been in every land a remnant in Israel that would speak nothing but Hebrew on the Sabbath, and every century has made additions to its literature that any people might be proud of. Newspapers appear daily in nearly every country, which for general excellence and literary style surpass many of our own. Translations of the classics of every tongue have been made, and under the palms of Jaffa, or on the sands of Cæsarea, the Hebrew boy of to-day can read, in the language of Moses and Isaiah, the adventures of Robinson Crusoe, the intrigues of Lady Macbeth, and the sufferings of Mary Stuart. It seems exceedingly fitting that this renaissance of the old Hebrew *as a spoken tongue*, should take place in Palestine, and the fact that there is nothing artificial about it gives it a sure hope for the future. Circumstances beyond human control have brought it about. Jews from different lands meet in Palestine, and as they have no speech in common save that of their fathers, they are forced to use it. It is becoming also a unifying element—abolishing distinctions of country, and especially the difference between the Ashkenazim and Sephardim—two sections of the people that in the past have not loved one another. The movement gathers strength as the years pass. Hebrew once again appears on Jewish coins, Hebrew is the language of the schools, and Hebrew school-books are published in Jerusalem as good for their own tongue as Nelson's Royal Readers are for ours.

It is natural to ask what all this has to do with Zionism, and to this the answer must be given that Zionism did not inaugurate this movement. It is itself rather a fruit of it; but during these past six years, since it entered on a real living existence, it has greatly aided its progress. Every Jew, especially in the colonies, is an enthusiastic Zionist. Every one, however poor, pays his half-shekel a year to aid Zionism, and in days to come, whatever splits and differences may take place among the leaders, Zionism will remain an active inspiring element in the national life.

We are seeing the old prophecies literally fulfilled. The returns from captivity in 556 and 458 B C., could only be regarded as very partial and disappointing fulfillments of the glorious promises made, but at the present time the feeling of those that see and know is that only such passages as Amos ix: 11-15 at all describe the situation. We are actually seeing the "restoration" of Israel to its own land. Are we also to see the "receiving" of which Paul speaks? Apart from the fact that these two events are closely united in Scripture, we see reason for hope in the conditions of those returning. They are in no sense tied to Rabbinical Judaism. The tendency is rather in the opposite direction—an inclination to reject all forms of religion and adopt a kind of free-thought; but this arises mainly from the fact that in the lands

whence they come these Jews have never known a pure Gospel Christianity. The colonists, however, are quite accessible, as our Scottish missionaries have already learned. Guests are willingly received, earnest Christian men get a hearing, and the only way they can give a return for their entertainment is the giving of "a trifle for Zionism." Missions have struggled on with only doubtful success in the past; but it seems that the day of their opportunity is at hand. The presence of Christian Jews, too, will aid in the great work, and it is here that another movement, though small in its beginnings, is full of hope. A German association of the name of Ammiel seeks the settlement of Christian Jews in the Holy Land, and if that can only be carried out to any extent, the presence and lives of such would be a testimony that their non-Christian brethren could not long resist. Not only shall they be settled in their own land, but "the children of Israel shall return, and seek the Lord their God and David the King;" "They shall look upon Him whom they pierced, and mourn," and their restoration will be to the world also "life from the dead."—William M. Christie, in the *British Weekly*.

WHERE ARE THE DEAD?

The *Weekly Scotsman* of May 19, 1906, contains a number of communications from different writers in reply to the question, "Where are the Dead?" One of these letters signed "Anon" might have been written by a Latter-day Saint. It is as follows:

"'W. G.,' strikes such a sad note in answering 'Inquirer' as to where are the dead, that I should like to say what I read in the New Testament.

"The New Testament, I think, clearly indicates an intermediate life, following on this, which people enter upon at death, and during which they may ever press on to the perfection which all must attain before they reach heaven and happiness with God. 'Ye shall be perfect, even as your Father in heaven is perfect.' We cannot become perfect here, so we must somewhere else, which we could not do if we were either sleeping or unconscious.

"The rich man and Lazarus are represented in the parable as being active, not sleeping, though both had just died. The rich man was growing a little less selfish, for he thinks with pity of his brothers still living in wickedness on earth. The disciples on the Mount of Transfiguration saw Moses and Elias as thinking, speaking, living men. They were living the intermediate life.

"Saint John, at Patmos, saw the souls of the martyrs, and knew them for men and women who had suffered bodily death in this world for Christ's sake. They were not in heaven, for they were by no means perfect yet, as they were crying for vengeance on their murderers. They were in the intermediate life, and were given white robes, and told to rest yet a little while.

"Christ, on the cross, told the dying thief, 'This day shalt thou be with me in paradise,' and I have no doubt he was with Christ, and heard Him preach to the people who lived before the flood, for that is where Christ went during those three days that His body lay in the tomb. We read in I Peter iii: 19-20, that Christ was 'put to death in the flesh, but quickened (or alive) in the spirit; in which He also went and preached unto the spirits in prison, which

aforetime were disobedient.' Now, those old-world sinners could not have been unconscious or sleeping, or the preaching would not have been of any use.

"I believe there is a great work of preaching and teaching going on behind the veil in the unseen world, and many a poor soul who has had little chance here will be brought to a knowledge of the Savior, mend his ways, and yet be saved. Little children will be taught, and the heathen, and none will be lost because they never heard of Christ."

OUR GOLDEN WEDDING.

Tell me, Rachel, now I pray,
Have I been a lover true?
Fifty years have passed away
Since I pledged my love to you.

Started on the bottom rail,
House nor furniture had we;
We were on ascending scale,
For no lower could we be.

If we moved we had to rise,
Lower down we could not go;
Had no larder nor supplies,
But our hearts were all aglow.

Utah then was virgin soil,
Waiting for the spade and plow;
We were not afraid to toil,
We have toiled along till now.

Had no cow to give us milk;
Had no pigs within the sty,
Had no dresses made of silk,
Had short rations, you and I.

Oft of weeds we made a meal,
Sometimes beet tops helped the stew;
Oft a weakness we would feel,
Waiting till the harvest grew.

Wrinkles furrow thy fair brow,
Silver threads among thy hair;
Thou art not so active now,
Trials thou hast had thy share.

Eyes are not so full and bright,
And thy motion is more slow;
But I love thee more to-night
Than in fifty years ago.

Not but what I loved thee then;
Thou wert always dear to me;
Now I pledge my love again,
Now it's for eternity.

We were then in youthful prime,
Little worldly wealth we had;
But with faith and love sublime,
Why should not our hearts be glad?

Many sons and daughters now,
All to men and women grown,
Live to bless our lot below,
Better than a kingly crown.

Fifty years I've called thee wife;
Joyous be thy years to come,
Peace and plenty crown thy life,
Angels guard us safely home.

W. W. BURTON, in the *Juvenile Instructor*.

DIED.

ALLGOOD.—At Middlesbrough, May 22, 1905, Arthur James, beloved son of Francis and Elihu Allgood, aged 5 years.

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